therefore of all things. The other passage of Plato's is, (page 41, of his Timaeus,) l«* <*Av*

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re CPTWV, « &* €/*ow <y€vo/umr When therefore all the gods, both those which move visibly about the heavens, and those which appear to us as often as they please (that is, both the stars and demons), were generated or created, that God, which made this whole universe, bespake these generated gods after this manner: Ye gods of gods (whom I myself am the maker and father of) attend,— Where t|*e words IW feJv, notwithstanding Proclus's other differing conjectures, seem to have been very well rendered by Cicero : JD#$_f$ *qui deorum $alu orti estis*^ Ye gods, which are the progeny or offspring of the gods.— And the gods, whose offspring these generated gods (the animated stars and demons) are said to be, must needs be those ot&oifeo!, those eternal gods, elsewhere mentioned in the same Tim&us, as where the philosopher calls the world, *r<Jv<u&'u>v *Q^v* -y*yovoc ayaX^a, a generated or created image of the eternal gods;~ as Cicero also is to be understood of these, when he speaks of the world's being made by the gocta, and by the counsel of the gods. Now, these eternal gods of Plato, called by his followers *9m,* v*vp« jcocr/itim, the supramundane gods,— though, according to that stricter notion of the word *yiwme*$_f$ ^ it is used both in Plato and Aristotle, for a temporary production of things, a- onV omw, they were indeed all aylvy^rot, because they never were not, apd had no beginning of their existence; yet, not-

^{4} . . * **Tima^U** cap. **x\l p. ^{4}246. s.**
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